2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

726 they use shields,[1] and the idea of throwing up earth-banks, or constructing any species of defence for the better protection of their numerous encampments, does not seem to have occurred to them.[2]

4. Night attacks have been made now and again, but the favourite time is the break of day, when the unsuspecting enemy are sound asleep; or at a late hour when they are likely to be engaged in the preparation or consumption of their evening meal.

● 727 5. Women and children incur a like risk with men on these occasions, but it would not be considered a matter for boasting should any of them fall victims in the strife, while a child which might be captured uninjured would meet with kindly treatment, in the hope of his (or her) being induced ultimately to become a member of the captor's tribe.

6. The property of the vanquished is of course treated with little ceremony: everything portable is appropriated, and all else is injured or destroyed.

224 7. No confirmatory evidence is required to prove the truth of a statement declaring a man to have slain one or more foes, but if, in hunting, he should kill at a distance from home an animal too heavy for him to carry back unassisted, he would cut off the tail or some other portion which would afford ocular demonstration of its size, and serve as an inducement to his friends to assist him in bringing in the carcass.

Hunting and Fishing.—1. As I stated in an earlier section, the Andamanese are, for the most part, keen huntsmen, and their eagerness in the chase is one of the chief hindrances in the way of their becoming agriculturists, for a great portion of their time being thus spent, the sites of their temporary (as of their permanent) encampments are to a great extent determined by the advantages which they offer for the pursuit of their favourite pastime.

2. There do not appear to be any omens or superstitions in this connection, nor are there special ceremonies observed previous to the start or on the return of the party, save the somewhat peculiar custom, to which I have elsewhere alluded, of maintaining a glum silence for some time at the close of the day's sport.[3]

[1] Their sounding or stamping boards (*pū·kuta-yem·nga-*), used in their dances, have, in consequence of their resemblance to shields, been mistaken by more than one visitor as such.

[2] For the weapons used in warfare, *vide post* "Hunting," paragraph 5.

[3] *Vide* Journ. Anthrop. Inst., vol. xi, p. 287. It may here be added that the only explanation which they offer to account for this practice is that they intend thereby to convey to their friends an exaggerated notion of the fatigues they have endured for the general weal.

6: Cipriani E-5 (1951-1953)1961 AZ2 Andamans AZ2
Onge

spot for centuries leads to the formation of kitchen-middens [1]. In the temporary camps something similar happens: the only difference consists in the fact that rubbish dumps only accumulate at the back of the temporary shelters, as a consequence of their peculiar shape that I shall not describe here. These dumps are heaven-sent love nests for insects of many species, mostly flies of a metallic green colour. They follow the Onge from camp to camp and thrive on scraps from human meals. When travelling in Little Andaman I was unmistakably warned of the nearby presence of Onge camps by the appearance of those familiar living beings.

The filth that coats the floors of communal Onge huts offers an ideal breeding ground also for myriads of fleas. Dogs spread them all over Little Andaman. Owing to the fact that the communal huts are deserted for months at a time during the dry season, the fleas become hungry and assault human beings vehemently whenever possible. When visiting empty communal huts I myself, and the persons with me, were plagued by such assaults. Fleas advanced suddenly from feet to head in thick, shimmering brown layers, covering first our legs. We were obliged to strip and douse ourselves with insect-repellents. As for other parasites, including ticks and mosquitos, equally plentiful in Little Andaman, the Onge do not appear to be inconvenienced by them.

The communal huts are used for another purpose as well, unhygienic but of high ethnological interest: the interment of human corpses. When they die, the inmates are buried beneath their beds. In other words, communal huts are also cemeteries. Many human skeletons are found by digging under the beds. Until 1952 this fact was unknown about the Andaman Islanders although it is encountered in all Onge communal huts without exception. An analysis of this custom led to further discoveries: the Onge wish to compel the spirit of a deceased person to remain close to the living as a protection, so they offer it the communal hut for an abode, the idea being that a spirit cannot wander far from the bones of its former body. A series of Onge practices point to this belief: felled enemies must be burned and reduced to ashes in order to render them harmless. Their hostile souls, according to the Onge, rise toward the sky in smoke as the bones are consumed. For the same reason, bones of relatives are fashioned into necklaces. The most conspicuous of these is the *ibidanghe*, worn generally by women and young girls, which is made from a decorated human jawbone. The aim is to obtain the assistance of the departed relation in fighting illness and bad luck. Direction in hunting, fishing and even quarrelling is supposed to come from the dead kept close to the living. We can trace this belief on the connection between bones and souls to a remote origin: Southern Asia megaliths had, in my opinion, no other cause for offering shelter to spirits and promoting useful relations between the living and the dead. I reached this conclusion after studying the contemporary habits of Travancore mountain and other Indian tribes, particularly the Munda. In Nias we find traces of the same customs as among different peoples of Indonesia and Oceania, who

[1] I discussed this at the two international anthropological congresses of 1952 (Vienna) and 1956 (Philadelphia), and have more to say on the subject in my book about the Onge.

9:Sarkar D-5 (1948) 1962 AZ2 Andamans AZ2
Jarawa

painted with red ochre. It was perhaps left there for drying. The Jarawa would surely have returned just for this bow!

It was a straight piece of wood tapering at both ends. The outer surface was convex and was painted red, while the inner one was straight and smooth, and showed criss-cross designs and indentations. We then went to look for a spring and found it at some distance behind a steep rock but there was no water then. It appeared that the Jarawa had left this camp some time ago.

We then left Spike Island and sailed for Yeratia Jig. Here an old kitchen midden was known to be another Jarawa haunt. No Jarawa was found even there, however. The kitchen midden was a mound strewn all over with animal bones. Fragments of typical Andamanese pottery and a blue stone bead were discovered there.

In recent years the Jarawa raids have been rather more frequent. GUPTA (1955) has given a list of them in his report on these people. It is believed that the primary cause of the restlessness of the Jarawa is the shortage of game and other food material [3]. On the other hand the tribe appears to have been sufficiently provoked by the punitive expeditions. All the Jarawa villages that the punitive party came upon were burnt down. In the encounter of March 1911 a woman was captured alive and nobody knows what happened to her afterwards. The pregnant woman captured along with four children in 1938 off Bluff Island later on gave birth to a boy (SARKAR, 1952, Pl. IX, fig. 3) at Port Blair but it was difficult to tame her. After her delivery she attempted to swim away and was rescued from the sea. She would spend hours climbing a cocoanut tree. Her whereabouts were unknown during the Japanese occupation of the Andaman Islands during the last war. The young children were sent to the Mission at Car Nicobar, where the present writer studied them in 1948. One of them had died before.

On the other hand the Jarawa raids, according to the then executive Government officers, are also very brutal. Before they go out for a raid the Jarawa cover their chests with bark armour and paint their faces with patterns of white clay. The bark armour is stitched securely on the body by other persons and can only be removed by cutting off the stitches. These people are in the habit of mutilating their victims. They take out their brains, their eyes, and their bodies are hacked all over. – The type of arrow they use is almost a spear, as may be seen from fig. 4. This arrow was obtained by the present writer from the forest department officers of Long Island in 1951. It was used injuring a bush police officer of the night picket unit at Lakera Lunta in January of that year. The police, in return, shot one Jarawa dead. The male nurse of the Long Island Hospital took the following body measurements of this dead man :

Height ... 5 feet 1 inch
Chest ... 36 inches

Fig. 4

[3] They have of late been reported from about the region of Homlungta, Rangat Bay, etc. on the east coast of Middle Andaman. (The spelling "Ronga Bay" on the map is incorrect.)